
Library Service to American Indians

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MUCH OF WHAT IS WRONG with library service to American Indians today has been caused by the federal government's official policy and its influence on the white dominant culture. The U.S. Senate Special Subcommittee on Indian Education states in its report¹ that the policy of the federal government toward the American Indian has been one of coercive assimilation. This resulted in: (1) the destruction and disorganization of Indians as communities and individuals; (2) a severe and self-perpetuating cycle of desperate poverty for most Indians; (3) a nation that is massively uninformed and misinformed about the American Indian, his past and present; (4) prejudice, racial intolerance, and discrimination toward Indians which is far more widespread and serious than generally recognized by the dominant culture; (5) disastrous damage to the education of Indian children; (6) a continuous program of exploiting and expropriating Indian lands and other physical resources belonging to Indians; and (7) a self-righteous intolerance of tribal communities and cultural differences.

The dominant white society has tried to force the Indian to conform to its cultural pattern. This policy has not been successful and Indians have not been integrated into the dominant culture. Instead, through a form of cultural demolition, Indians have been subjected to the damages listed above, thus destroying the Indian's own culture while denying him real access to the benefits enjoyed by the paternalistic dominant culture. For Indians, this has resulted in a shortened life span and high rates of infant mortality, suicide, school dropout, unemployment, alcoholism and other physical and mental disabilities.

It is important for non-Indians to realize that the Indians' problems within the dominant culture are different from the problems of other minority groups. In contrast to most blacks, Indians as a group want to retain their own culture and control their own lives and institutions.

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They do not want to be integrated into the white culture. They are proud of their cultural heritage and want to continue to be Indians.

It is also important for non-Indians to understand these Indian cultural values. Although there are 315 distinct tribal communities in the United States, there are cultural similarities which are common to all. This culture has contributed valuable elements to the dominant culture and could make an even greater contribution if the dominant culture were wise enough to adopt more from the Indian culture. Among these admirable traits is the extended family: the survival of the individual was possible because within the clan, food, clothing and material possessions were shared, and working together, sharing and cooperation were emphasized. Another is that religion was part of every aspect of Indian life. Indians believed in living in harmony with nature and that the earth was to be shared by all and owned by none. Another is the extension of generosity to strangers; still another is that there is a limit to the effectiveness of criminal punishment as a solution to law and order problems and that it is better to rely on group pressure and disapproval. Vine Deloria, Jr., says that America is undergoing a revolution and that white man's society is crumbling under the pressures of a changing world, while the Indian way of life emerges as the most stable, flexible and enduring of all.² Tribalism may be the salvation of this country according to Deloria.

To serve properly non-Indian library users, as well as Indian library users, libraries must have accurate library materials about the American Indian. Vogel indicates that in many of our accepted American history publications the Indian has been treated as follows:

1. *Obliteration*. Perhaps the chief problem in the historical treatment of the American Indian and other minorities is not the biased presentation, but the blackout. To some historians, the American Indian is an unperson, or nearly so.
2. *Disembodiment*. This school acknowledged the existence of the Indian, but only as a subhuman nomad, a part of the fauna belonging to the wilderness yet to be conquered. In short, he was a troublesome obstacle to be overcome.
3. *Defamation*. This school denigrates the Indian. Calling attention to all of his faults and none of his virtues, it condemns him to a status of inferiority in intelligence and adaptability.
4. *Disparagement*. The fourth way the Indian is scalped by historians is by disparagement of, or denial of, his extensive contributions to our culture.³

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In *Textbooks and the American Indian*, thirty-two Indian scholars, historians and students evaluated 300 books for accuracy of facts and found that not one could be approved as a dependable source of knowledge about the history and culture of the American Indians.⁴ The findings of these Indian scholars illustrate how American children are taught that Indians were treacherous, decadent, godless and that the theft of their lands by white settlers was compatible with the doctrine of manifest destiny and the need to bring Christian civilization to the pagans. This misrepresentation of Indians held by so many white people has been denounced by Indian intellectuals and leaders for many years.

Since many librarians and publishers are not fully cognizant of Indian values and cultural contributions, guidelines for the evaluation of Indian materials are greatly needed. Two excellent guideline statements compiled by Indians for materials especially for children and young people but applicable to adult materials are found in *Textbooks and the American Indian*⁵ and *American Indians: An Annotated Bibliography of Selected Library Resources*.⁶ The latter publication was used for the statement below which was submitted by the Subcommittee on Indian Materials for approval by the Adult Services Division Board, American Library Association, midwinter meeting, 1971.

GUIDELINES FOR THE EVALUATION OF INDIAN MATERIALS FOR ADULTS

Truth and art are two criteria of evaluation which can be applied to all types of material. Truth includes accurate sources and treatment of material and qualified authorship. Art is concerned with the quality of presentation—creative power, sincerity, originality and style. Although both of these criteria are embodied in the guidelines listed below, greater emphasis is given to truth because of the misrepresentation of the American Indian in much of the materials existing today.

The first three guidelines are basic principles. The additional guidelines reinforce the basic ones. It is hoped that the following statement will be valuable and useful to publishers and producers of adult materials as well as to librarians working with adults.

BASIC

1. Is the image of the Indian one of a real human being, with strengths and weaknesses, acting in response to his own nature and his own times? If material is fictional, are the characters realistically developed? Are situations true or possibly true to Indian ways of life?

2. Does the material present both sides of the event, issue, problem, or other concern? Is comparable information presented more effectively in other material?
3. Are the contributions of American Indian culture to Western civilization given rightful and accurate representation and is this culture evaluated in terms of its own values and attitudes rather than in terms of those of another culture?

ADDITIONAL

1. What are the author's or producer's qualifications to write or produce material dealing with American Indians?
2. Does the material contain factual errors or misleading information?
3. Does the material perpetuate stereotypes or myths about the American Indian? Does the material show an obvious or subtle bias?
4. Do illustrations authentically depict Indian ways of life?
5. How might the material affect an Indian person's image of himself?
6. Would the material help an Indian identify with and be proud of his heritage?
7. Does the material express Indian values and might it help an American Indian to reconcile his own values with conflicting ones?
8. Does the material present a positive or negative image of the American Indian and how might the material affect the non-Indian's image of Indian people?
9. Are loaded words (i.e., buck, squaw, redskin, etc.) used in such a way as to be needlessly offensive, insensitive, or inappropriate?
10. Does the material contain much of value but require additional information to make it more relevant or useful?⁶

The average librarian may experience some difficulty in applying all of these guidelines, since many people are themselves not fully aware of Indian values and cultural contributions and may not yet have developed a full sensibility to materials which either offend or denigrate the American Indian. Therefore, it is important to investigate if the material has been reviewed or evaluated by a person who is knowledgeable about American Indians as well as other aspects of the subject of the material.

It is important that Indian materials be as accurate in libraries serving non-Indians as materials are in libraries serving Indians. To help clear up the misrepresentation of the Indian in books and other materials, non-Indians must have access to accurate library materials about the American Indian.

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Librarians should pressure trade and other publishers and help them produce valid materials about Indians. Librarians also should be familiar with Indian-oriented publishers and distributors such as American Indian Educational Publishers (also uses the imprint the Indian Historical Press, Inc.), San Francisco (organized and directed by American Indians); and Black Hills Books, Rapid City, South Dakota (Indian owned). The University of Oklahoma Press has published many accurate works and some of the trade publishers have an enlightened policy which has resulted in books such as Harper's *House Made of Dawn*⁷ by N. Scott Momaday (Kiowa Indian who received a Pulitzer Prize for this novel), Macmillan's publications of Vine Deloria, Jr.'s books, *Custer Died for Your Sins: An Indian Manifesto*⁸ (this Sioux-authored book made the bestseller list) and *We Talk, You Listen; New Tribes, New Turf*.² Harper's publication of Stan Steiner's *The New Indians*,⁹ and the Knopf publication of Alvin M. Josephy, Jr.'s *The Indian Heritage of America*¹⁰ have added to the literature on Indians acceptable from the Indian point-of-view.

To have current information about the Indian world, librarians should subscribe to *Akwesasne Notes*.¹¹ Edited by Jerry Gambill, a Mohawk, the paper is a comprehensive digest of articles, editorials, cartoons and Indian writing taken from dozens of American and European periodicals, newspapers, and local tribal publications. For more Indian newspapers and periodicals, see the list in *American Indians: An Annotated Bibliography of Selected Library Resources*.¹²

There are three aspects of literature by and for Indians which require urgent attention. First, there is the need of preserving an oral literature of legends, myths, sagas and poetry existing in many tribal languages. Sound and visual recording could preserve much of this literature as well as music, songs, and dances. The second aspect is the need for more materials in Indian languages. There are nearly 300 Indian languages in use today in this country and many Indians, especially children, use only their mother tongue. This becomes a problem for Indian students when they are taught by teachers who know only English and use only materials in English. The Navahos, in some of their schools, are using Navaho. There are some public school systems with Indian students which have developed bilingual programs, but this remains a problem for many Indians who do not speak English. The third aspect is to make materials for Indians meaningful to them. The Navaho Curriculum Center, Rough Rock Demonstration School, Rough Rock, Arizona, is developing a series of books which will give

the Navaho child a sense of worth in himself, his family, his community and nation. So many books in schools and libraries are effective in helping to establish positive identification for the white, middle class child. The same kind of material and treatment is needed for minority group children. Indian adults also need materials which are meaningful to them but might not be as meaningful to non-Indians.

To get an overview of library services today, this writer sent letters to all state library and education agencies in states with sizable Indian populations, to cities which had large urban Indian communities, to schools and colleges which had large Indian student enrollments, and to the U.S. Bureau of Indian Affairs (BIA). Many publications were also consulted. The basic pattern revealed by this correspondence and search is that library service to Indians, whether public, school or academic, is generally an integral part of the library service being provided for students or the general public. This, of course, has the strength of drawing upon a broad range of talent and materials. Its weakness is that the needs of Indians differ in many respects from the needs of the majority culture.

Respondents sent many examples of special efforts in library service to Indians, so many in fact that only a few can be used as examples of the innovative which have implications for use elsewhere. A major exception to the general pattern is in the schools operated by the BIA. These schools are operated entirely for Indians. The bureau reports operating 225 schools in seventeen states, including on-reservation day schools and boarding schools, and off-reservation boarding schools, which range in size from one-teacher, one-room units to large secondary and post-secondary institutions. Each has a school library appropriate to its size, and there are fifty-five librarians employed. The bureau operates or plans to operate four bookmobiles, one air bookmobile in Alaska, a number of large media centers and its own instructional service center which includes a professional library and film library. This instructional service center was established in 1968, has a 15,000 volume professional library, and circulates materials to some 7,000 BIA staff members.

The bureau also gives assistance through Johnson-O'Malley funds to public schools which are located near reservation areas. The service center not only serves BIA schools, but also nearly 1,000 public schools which enroll Indian children. The BIA also offers assistance in the areas of training, instructional media and software production. The center is funded through a combination of federal sources, including

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the BIA and the Elementary and Secondary Education Act Title I. From other sources, it appears that most of this program is operated by people from the majority culture, and that the materials and services provided have the same shortcomings as were stated earlier.

Turning from the federal to the state level, we find that most states report that Indian children usually go to public schools, where school libraries serve them in the same way they do other students. However, some basic enrichment programs, especially for Indian students, are being developed by state education agencies. A dynamic example is the rapidly developing Indian-staffed Indian Education Section in the Minnesota State Department of Education. It has a staff of highly qualified professionals who supervise all state educational programs for Indians in the public schools and in basic adult education. It initiates and participates in institutes, formal courses, workshops and other meetings, and produces materials for improving Indian education. It directed the Library Services Institute for Minnesota Indians at the University of Minnesota which is a landmark in the field.

An exciting innovation at the local school level is the Rough Rock Demonstration School in Arizona. It is the only known example of a successful school under tribal control. It is funded by a combination of funds from the BIA, the U.S. Office of Education and the Office of Economic Opportunity, and is supported at a much higher level than other schools on the Navaho reservation. It must be admitted that this is an exceptional case. The poor educational environment provided for Indians generally, including inadequate school libraries, is still reported most frequently throughout the literature.

Another example comes from California. The Klamath-Hoopa High School, where the student body contains many Indians, has developed a non-graded individualized reading program conducted by a full-time librarian and two part-time clerks for 397 pupils. The library is open to all during the school day, and the librarian encourages the use of print and audiovisual materials through individual guidance. The collection consists of over 10,000 volumes (twenty-five per child), 109 magazines, four newspapers and a large collection of all kinds of audiovisual materials except 16mm. film which it contracts from the county. The library circulates its materials freely to classrooms and for individual home use.

At the Hardin High School Library, Hardin, Montana, the librarian has been working with the advisor to assist the High School Indian Club, including ordering books for Indian students. The students themselves are also concerned with their own Indian Community Library,

which was started by VISTA workers. The Indian community is fifteen miles from Hardin, and the older students use it as a study center and a place for tutoring younger Indian children.

The state library extension agencies, in states with sizable Indian populations, report that their Indian communities receive service in the same way that other citizens receive public library services. However, some also report that under the Library Services and Construction Act (LSCA) Title I, they have been developing projects that are directed specifically toward serving Indians. Again there are illustrative innovations and illustrative problems.

At the time of the library institute at the College of St. Catherine,¹³ the Minnesota State Library Agency had just instituted a project for public library service to Indians involving three large regional library systems. The concept of the "influential other" was utilized in order to improve the regional library services to a number of reservation areas. A full-time staff member, a Chippewa in this case, was hired to serve as liaison librarian between the East Central Regional Library, the Kitchigami Regional Library, and the Arrowhead Library System and the Indian communities and reservations. These three systems together serve all but one of the Chippewa reservations in Minnesota. The project budget includes the liaison librarian's salary, his travel, and funds for special Indian materials.

The current incumbent, a college graduate but without formal library education, is attached to the staff of the Arrowhead system, but lives on the Red Lake Reservation in the Kitchigami area. He is knowledgeable about and acceptable to the Indian community and provides invaluable counsel and assistance in the developing of public library service to the Indians. An interesting report on these activities by the director of the Arrowhead Library System is contained in a recent issue of *Minnesota Libraries*.¹⁴ A study of reading patterns found that the first interests of Indian users were in the history of American Indians, especially of their own areas, Indian crafts, Indian folklore, and positive materials on Indian culture in general. After this initial pattern, a reading pattern emerged which would not be surprising or extraordinary among people in any part of the country.

One of the major achievements of this project has been establishing some decision-making in and feedback from the Indian community. There are six different bands of Chippewas involved, and the problems among them differ in geography and communications. The general re-

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port is that Indians have accepted the services of the bookmobile when they have been properly introduced to its use and become accustomed to it. However, as can be seen from the report,¹⁴ this has not always been easy. On one reservation where tribal council authority is strongest, the liaison librarian had to work long and hard to convince the council that the bookmobile should be permitted on their reservation, and that their help was needed in working out its schedule of stops. The result, as might be expected, is that with council backing the library service has gotten off to an enthusiastic start.

The South Dakota Library Commission, plagued by lack of money and by the remote distances to its three large Sioux reservations, has succeeded in augmenting LSCA funds with Johnson-O'Malley funds in order to develop its plan for library services on reservations. It involves cooperation with local public library and school agencies and the state department of education. There is extensive use of bookmobiles and the materials resources of the commission. Tribal councils participate in the project as coordinating agents for library services on the reservations.

Wisconsin reports the only known example of a governing library board composed of Indians. When the Menominees were "separated" from reservation status, they organized what had been their reservation as a new county. The Menominee County Library was established with LSCA Title I funds. It has an Indian board and Indian library staff, which are keys to its success since it operates on a minimal budget. It contracts with the Shawano County Library for reference and other special services. In Brown County, LSCA funds have been used to establish a branch of the county library in the Oneida Indian community.

Many states report that remote Indian communities which are not served by or not convenient to established public libraries rely heavily upon the state agency extension collections. Both New Mexico and Oklahoma report offering extended supplementary services from the state agency to strengthen services to Indians. Washington State also reports an Indian aide who provides communication and special library programs for children in one of its systems.

Comments on the problems of public library services come from Oklahoma, New Mexico, and Minnesota. In addition to the attempts to allay and overcome the natural suspicions of the Indian community, the public library faces situations with which it is not normally prepared to cope. There are language barriers which present great difficul-

ties, and differences in levels of literacy which require a combination of tact and appropriate materials to overcome.

New Mexico librarians, like many others, first had to overcome the natural shyness of Indian people and to allay their distrust of strangers. But in New Mexico there is also a language problem greater than that faced in any other place. The Indians' first language will be their own, in many different dialects; Spanish is often the second language; and English is the third! This compounds the normal problem of dealing with pride which does not want to admit to illiteracy or ignorance, with reading levels ranging from the illiterate to college levels, and reading interests as broad as found for any average public library clientele.¹⁵

Librarians in other areas also report difficulties with language barriers, low levels of literacy and the lack of printed materials in some Indian languages. The Billings Public Library in Montana, for example, serves the Crow Indian reservation, and there is little if any material in any form in that language. The library has hired Indians who speak Crow. Librarians who try to develop service under these conditions must forget library school theory and try any feasible program. Audio-visual materials are being produced by the libraries themselves to bridge some of this gap, and the New Mexico and Minnesota reports¹⁶ indicate that young children are found to be reversing the traditional storyteller's role and are reading to their illiterate parents.

While life for an American Indian on a reservation can be difficult, many urban Indians find that city life is even more so. The cross cultural confusion is compounded by the fact that BIA programs for Indians on reservations do not apply to Indians in urban situations. This frequently results in the Indian becoming invisible which makes it difficult for urban libraries to reach him. Special efforts must be made if the public library is to reach the urban Indian with meaningful service.

The St. Paul Public Library is working with the local American Indian Center to develop the center's own library, to provide resources to augment the center's services and to help plan programs for the center. The Cleveland Public Library has used LSCA Title I funds for a project which is coordinated by an Indian library staff member. It is designed to bring relevant service to Indians and to make non-Indians more aware of the problems which face the Indians who live in Cleveland. There, too, the library works with the American Indian Center, as does the Chicago Public Library. In Chicago, the public library furnishes a portable library of paperbacks to the center, the Summer Story

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Caravan stops weekly at the center, and bibliographies and exhibits about Indians are provided by the library.

The Sioux City Public Library in Iowa is pioneering with interstate cooperation. A large part of the urban Indian population there comes from the Omaha and Winnebago tribes located across the Missouri River in Nebraska, and the project involves both urban and rural areas. The plan was approved by representatives of the Iowa State Traveling Library; the Nebraska Library Commission; William Cunningham, Library Services Program Officer, Department of Health, Education and Welfare, Region VII; the Winnebago Tribal Council; the vice-chairman of the Omaha Tribal Council; city council of Sioux City; Sioux City Indian Center; BIA officials in the Winnebago Community Action Program; and an official of the Nebraska Indian Commission. The plan will involve the cooperation of all interested agencies, including tribal councils. LSCA Title I funds amounting to \$20,000 are being provided through the two state library agencies, and the working contract is between the public library and the Nebraska Library Commission.

The project also includes the use of library aides through local community action programs, and the two tribal councils are applying for Johnson-O'Malley funds. Four young Indian women are now being trained as library aides.

The library has leased a van which will be used to transport materials, and there will be deposit stations in the tribal communities at Winnebago and Macy. An aide will be on duty at each station. Two other aides, with the van, will provide service for non-reservation Indians between the towns at four scheduled stops and a number of "gate stops" on the way. The materials collection will emphasize Indian history and culture.

Another objective is to help Sioux City Indians develop their potential as contributing members of society in the framework of their particular culture. This part of the plan is specifically aimed toward alleviation of the conditions of Indians by recognizing their problems, building self-confidence by stressing the history and culture of their people, supplying practical how-to-do-it books, encouraging Indian youth to remain in school, and helping Indians to develop their natural talents. A secondary aim is to educate the non-Indian of the community to the values of the Indian culture and thus bring about understanding of their problems. The librarian who designed and coordinates the project reports that one heartening thing is the enthusiasm with which the idea of library service is being received by tribal leaders in an area where

there has never before been a thought of having such an opportunity.

Like public and school libraries, most academic libraries which serve Indian students consider them as part of the regular clientele. However, in institutions having Indian studies programs there is usually greater effort made to give better service to Indian students and faculty members by acquiring publications which the program feels are important for its curriculum. Most such programs are just starting. The University of Minnesota Libraries, for example, report that as the special needs of their American Indian studies program become more sharply defined they will attempt to establish some innovative projects.

Virgil Massman, director of libraries at the University of South Dakota, has been actively involved in Indian projects on campus. He helped plan the special Indian program which has given Indian students a greater sense of identity and feeling of belonging and which has been favorably received by non-Indian students and faculty members. Massman also participated in writing the proposal and setting guidelines for the American Indian Research Project which began in 1967 with funds from the Doris Duke Foundation. As a result of the project, the library now has over 1,000 tapes of interviews with Sioux, Chippewa and other Indians and non-Indians. The tapes will be basic for historical studies at the university and will broaden the non-Indian's understanding of the Indian. This oral history collection is listed in two volumes which have been distributed nationally. In addition the library has a seminar room reserved for Indian students which houses current books and periodicals of interest to them, and recently there has been discussion of the prospect of providing research materials to educators on the reservations.

The Cuautemoc-Tecumseh Library, University of California, Davis Campus, will include all types of records relating to the various Indian peoples of all the Americas and to all Indian-derived groups such as the Chicanos. The library will provide safekeeping for personal papers, tribal records, organizational records, tape recordings, films, photographs, microfilm and government documents. The library will be administered as part of the Department of Special Collections. Jack Forbes, director of the Native American Studies Program, says that this library will be dedicated especially to collecting contemporary materials in a comprehensive way. This differs from the policy of many libraries which collect materials relating to Indians as an incidental part of other subjects or focus upon the early years of white-Indian relations. Currently the Davis Campus Library is acquiring BIA records

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relating to California and adjacent states as well as materials relating to Cherokees, Iroquois, Algonquians, Creeks, Chickasaws, Choctaws, Navahos, and other groups. The library already has microfilm copies of all BIA correspondence from California, 1848-1880, as well as a good collection of books and periodicals about both Indians and Chicanos.

Navaho Community College was established by the Navaho Tribe on its reservation in 1969. The college library began operating a semester and summer after the college opened. A sum of \$100,000 was given to the library by Lucy Moses and the Donner Foundation. After the immediate goals of 20,000 volumes and a library building are achieved, the library will need annual support of from \$30,000 to \$50,000 a year for personnel and for acquisition of new materials, including out-of-print Indian books. The collection is emphasizing Indian materials with a heavy concentration on Southwestern tribes. Its goal is to obtain everything written by or about Navahos and at least something about all Indian tribes.¹⁷

During the last several years federal funds have supported institutes which emphasized library service to American Indians. In June 1969, the College of St. Catherine, St. Paul, had a two-week institute¹⁸ on public library service to the disadvantaged adult, especially to the Indian community. From June 1969-June 1970, the University of Minnesota had an institute⁸ which emphasized school library services to Indians. The University of Oklahoma, Department of Library Science, has held two summer institutes¹⁸ on the topic, one in 1969 and one in 1970, and in the summer of 1970 the New Mexico State University, Las Cruces, sponsored an institute¹⁹ on library service for Indians and Mexican Americans. There also have been a number of other institutes and workshops concerned with library services to the disadvantaged which have included services to American Indians.

In summary, suggestions for improving library services to American Indians are:

1. Give Indians more influence in determining what library services they need at the local, state and federal levels. It is important to get Indian representation on the library, school or college board in proportion to the number of Indians in the community. It is important that decisions regarding what library services are needed are made by Indians, not by non-Indian librarians or boards.
2. Work for more funds from the federal government to improve library services to the American Indians.
3. Make an intensive effort to recruit Indians for librarianship. There

are few professional librarians who are American Indians. At the 1971 midwinter meeting, the American Library Association Council passed a resolution to establish a position of minorities recruitment specialist.²⁰ There is also a great need for Indian liaison library staff members to work with Indian communities. These staff members must be acceptable to the Indians and knowledgeable about Indian culture.

4. Have special library science education programs for Indians and urge the federal government to increase funds for these programs.
5. Establish a permanent program to evaluate materials about Indians with regard to both accuracy and attitude.
6. Encourage the publishing of accurate and meaningful materials about Indians and for Indians.
7. Expand continuing education and inservice training institutes and workshops on library service to Indians, especially for non-Indian librarians and staff members who have little knowledge of Indian culture or how to serve this minority group. It is essential to recognize that the Indians differ from other minority groups in cultural outlook and background.
8. Work with Indian groups, both nongovernmental and governmental, and with organizations working with Indians, in order to achieve better library services for Indians. In some states there are very active state agencies which have responsibilities toward Indians. National associations which are directed by Indians are: National Indian Education Association; American Indian Movement; Americans for Indian Opportunity; National Congress of American Indians; United Native Americans, Inc.; National Indian Youth Council; League of Nations, Pan American Indians; Coalition of American Indian Citizens; and American Indian Centers. Organizations like the Indian Upward Bound Project, Community Action Programs, VISTA, BIA and others working with the Indian communities should be consulted when planning library programs. Librarians should be aware, however, that the BIA has been severely criticized by many of the above-mentioned Indian organizations as well as in the report of the U. S. Senate Special Subcommittee on Indian Education.²¹
9. Have library materials and programs which will eliminate the misrepresentations about Indians and their culture. Emphasize the many contributions the Indians have given to non-Indian cultures.
10. Collect primary source materials about Indians. Undertake oral history projects and produce films and other materials about Indians.
11. Have programs which will enable libraries to give books and other materials to Indians. The possession of some books by individuals from a non-book culture might be an excellent orientation to li-

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braries. This would also help Indians who do not have accessible library services.

12. Encourage professional associations to emphasize library services to Indians. The American Library Association has three groups working in this area: Adult Services Division, Subcommittee on Indian Materials; American Association of School Librarians, Committee on the Treatment of Minorities in Library Materials; and the Social Responsibilities Round Table, Task Force on the American Indian. There needs to be more programming on this subject at national, state and local library conferences as well as more attention given to projects which would improve the library situation for Indians.

The U.S. Senate Special Subcommittee on Indian Education recommends: "That there be set a national policy committing the nation to achieving educational excellence for American Indians; to maximum participation and control by Indians in establishing Indian education programs; and to assuring sufficient Federal funds to carry these programs forward."²² If this policy were to be adopted and put into effect, there should be a miraculous improvement not only in school libraries but also in public, academic and special libraries serving American Indians.

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